

METHODIST PROTESTANT.

MISCELLANEOUS.

For the Methodist Protestant.

ON DRESS—No. 3.

Mr. Editor,—Having taken notice of the *first* characteristic of a christian's apparel, (see No. 11, page 82) and advanced some reasons why a christian should dress *plain*; I shall now proceed to the *second* answer of the main question, *what description of dress ought a christian to wear?*

Second. A christian should dress *cheap*—Let those who are desirous of being thought *wealthy*—who are fond of that *exaltation*, which is founded on uncertain riches—who boast in a fancied greatness or superiority over the poor on the ground of affluence;—Let those deck themselves in the gaudy trinkets of fashions, and excel in the richness of their dress. But shall the christian;—he who has put off the old man with his deeds; who has put on Christ—who is crucified to the world—who desires to be rich toward God;—shall he, who is a follower of Jesus—a stranger and pilgrim on earth—shall he stoop to court the gaze of fools, and seek the admiration of worldly minds, by the outward adorning of his person in “gold or pearls or costly array?” Will he not rather desire to be esteemed as a *servant of God*—than a *favourite of fortune*? Most assuredly, he will attend to the injunction of the apostle which as much interdicts the “costly,” as the “gay” clothing.

A cheap dress answers the *original design of clothing*. The revelation of heaven furnishes us with the fact, that dress is an ensignia of our fall from innocence and purity.—Man in his primeval estate was sensible of no unholy passion, and therefore dress was unnecessary. But the age of pristine purity passed away like a dream, and in his degeneracy, it was found necessary to conceal the human form, from the avenues of his soul; lest the fountain of inward corruption should deluge the world, in its swelling tide, and the seeds of grace and salvation, be forever prevented from taking root in his heart. Now, a *cheap* dress will as effectually answer to clothe the body as a *rich* or *costly* one; with this advantage, that, while it reminds us of our fallen condition, it will tend to mortify the pride of the heart, and induce to the cultivation of those virtues and graces, which will recommend us to God and man. Pride, when undisturbed, like other passions, is unknown, and discovers itself to the soul it has enslaved, only when it is mortified. In the article of dress, I am persuaded, that many professing christians would find pride where they least suspect it, were they to commence a retrenchment of such things as are more for *show* than *use*. A christian should dress *cheap*.

Again, a *cheap* dress will prevent *unchristian partiality* or *respect* of persons amongst believers, which is spoken of, and severely censured by James, in his epistle 2nd chapter, commencing with the first verse, “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly ap-

parel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing,” (and what is more natural) “and say unto him, ‘sit thou here in a good place;’ and say to the poor, ‘stand thou there,’ or ‘sit here under my footstool.’ Are ye not then partial in yourselves, and are become judges of evil thoughts?” Now if all christians dressed plain and cheap, would it not furnish a safe-guard from such heathenish partiality? And would there not be a greater sense of that equality, as brethren which should exist among the followers of Jesus? Is partiality of this kind is sinful;—if it has met with the apostolic rebuke; and if uniformity in plainness and cheapness of apparel, would prevent it among christians; ought not a *christian* to dress *cheap*.

But, a cheap dress will be a means of enabling the christian to be more charitable and benevolent. Instead of spending so much for mere outside show, by observing economy in the article of dress, he will have something to spare to clothe the naked—to relieve the wants of the destitute, and send the word of life and salvation, to the poor benighted nations of the earth. By this means he will become rich in good works, the very best riches, the adorning of which is better than silver or gold;—and by this the savor of his name will become as ointment poured forth. This latter remark, on the cheapness of our dress furnishing means for more extensive benevolence, is so self evident, that it appears to me unnecessary to spend words on the subject.—Is it not, then, the duty of every christian to make himself as extensively useful as he possibly can? Is it not his duty to consecrate himself and all he possesses to the Lord? and if by this means he may promote the good of others, and advance the redeemers kingdom; is it not his duty so to do? a *christian* then *ought* to dress *cheap*.

If a proper attention were paid to these two items in apparel—if plainness and cheapness were our design in dress, and if we were induced to this by proper motives, I make no question but that the cause of God would advance—godliness and contentment would visit many a heart that is now a stranger to both, and the church of Christ would come out of the wilderness, leaning upon the arm of her beloved.

March 23, 1834.

ERASTUS.

For the Methodist Protestant.

TO SUNDAY SCHOOL TEACHERS.

Dear Teacher,—did you ever possess a proper understanding of your responsibility as a Sunday school teacher? Do you ever as well as you can look through the life of your scholars and dwell with deep interest upon that influence you suppose they may exert hereafter in society, either for evil or good? Do you ever see the merchant with his influence, the mechanic, statesman, or minister of the gospel with his, in the future life of any of your class of Sunday school children? Do you ever behold as you send your thoughts on a journey of observation through their life, some mother of a large family, or a female writer for the press, or some important station of female influence filled

with one of your class? Did you ever think upon these things? Ought not Sunday school teachers to reflect upon what will be the probable result of what they do as such? Did you ever expect any or all of your class would believe on the Lord Jesus Christ that they might be saved? Did you ever think whether your class would or would not help to make up the vast congregation of heaven ascending souls who will rise up in the resurrection morning to life eternal? Did you ever ponder this question, pray that they might be among them, and have strong desires that your class would be among that host? Did you ever in your meditations stand as it were at the judgment seat of Christ with your class? And were you with them, as a happy little band welcomed into the joys of your Lord? I am afraid dear teachers, we all in our efforts with Sunday scholars are too superficial, and handle souls as it were too carelessly. We go to our Sunday school with too little if any prayer. Think you the minister of Jesus who means to do good by preaching, enters upon his efforts without prayer? No, no, a preacher who does not pray, and pray *expecting* too, does but a little if any good. And surely we ought to be much in prayer for the Lord's blessings upon our labours as teachers. But I must close these few hasty inquiries, &c. as my space is occupied. Be ye faithful in all things fellow teachers but especially as a Sunday school teacher. Oh what a field is the Sunday school to labour in for Jesus.

From the Methodist Correspondent.

L. HENKLE writes from James Town, O. Feb. 26;—“Since my last we have been gaining a little ground;—about six miles from this place we have recently formed a society of nine members,—five of whom were from the world, and the rest from another class. We have been trying to draw the reins of discipline a little tighter. Our final success depends very much on a proper administration of moral discipline.”

W. GRIFFIN of Leesville O. writes, Feb. 27; “Our Q. Meeting formerly announced was held according to appointment. We were favored with the labors of Brs. Scott, and Armstrong, itinerants; and Br. Wheeler, an unstationed minister of Mt. Pleasant Ct. The Lord was present—we had a refreshing meeting—10 persons united with us. Our prospects are growing better and better on this (Deersville) circuit.”

ELI WEST of Fayette Co. Ohio writes under date March 1;—“Mr. Editor, when you visited my house three years ago, we had then but *three* members in our class; we now have *fifty-seven*; some from the old ship and some from the world.”

AFFLICTIONS.

It is a most certain thing in God's children, that the more their afflictions grow, the more their faith groweth; the more Satan striveth to draw them from God, the more they draw near to God.

Greenham.

M.E. Appearances

ECCLESIASTICAL.

For the Methodist Protestant.

INCONSISTENCY OF CHRISTIAN CONDUCT.

Brethren of Christ, are not our lives at variance with our proposed belief, and the clear and unequivocal word of God? Do we not profess to believe, that if we are indeed the children of the Highest; all things work together for our good? Why then, dear brethren, are we so often heard to murmur against the allotments of divine providence? Why so often heard uttering the language of unbelief, "all these things are against me?" Why no more pressing towards the mark for the prize of the high calling of God in Christ Jesus? Why no more of the light of christian profession emitted by our walk and conversation? Is it not unbelief? Is there not something in our conduct bordering on infidelity? Do we, dear brethren, in the language of our blessed Lord to his disciples, when they said, 'learn us to pray,' say, "thy will be done?" And are those providences against which we murmur, contrary to the divine will? Has God any other way, so to speak, by which to try 'the faith and patience of the saints,' than his providential dealings? Was it not a full conviction of the truth of this doctrine, which led the Apostles to say, "but we glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope, maketh not ashamed: because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us." The same Apostle seems to have had a practical knowledge of this truth, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," when he said, "who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter.—Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Do we believe in God as the great Physician of the soul? and are we unwilling to hear him prescribe for all our moral maladies? God, in the dispensations of his providence oft times uses men as instruments in carrying into execution his purposes of love and mercy; for as such, we are to regard all his providential dealings with the children of men. God 'needeth not that any should testify of man: for he knoweth what is in man.' He knoweth what instrument to use, to bring out to our own view, and the view of intelligent beings what is in our hearts. Because God is pleased to take 'one who has been watching for our haltings; as a rod with which to correct us, do we 'do well to be angry?' In doing thus do we obey the instruction of James, where he says, "but let patience have her perfect work, that we may be perfect and entire, wanting nothing." Brethren, why is the 'gospel of the blessed God evil spoken of?' Why are the mouths of gainsayers opened so wide? Is it not from our impatience? our unbelief? our want of a strong, a living faith in God? Do we believe that we are 'called of God, and adopted into the family of Christ?' Do we believe 'that all things shall work together for good to them who love God?' Do we pray, "thy will be done?" Why then, dear brethren, is it there is no more harmony in the church? are we not all members of one body? 'If one member suffers, do we all suffer and sym-

pathize with him?' Do we, in the afflictions and trials of our afflicted brother, feel that God has a controversy with us, and are we led to enquire upon our knees, 'wherefore contendest thou with us?' Why is the church no more like the morning when she looketh forth? like the moon and the sun?—Why is she not, as an army with banners and terrible to all her enemies? Is it not from the peevishness, the distrust, the whisperings, the open accusations of those who profess to have drunk into the same spirit, and to belong to the same household of faith? Are the followers of Jesus Christ to lie on downy beds of ease? are they to float smoothly down the stream of time? are they by a divine constitution exempt from trials? "The disciple is not above his master, nor the servant above his Lord.

Says Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, in as much as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." Could we let patience have her perfect work, we should 'grow in grace and in the knowledge of the Lord.' 'We should be as a city set upon a hill.' We should be emphatically 'the lights of the world.' A kindly influence would be diffused. Those without would be constrained to say, 'see how these brethren love one another.' Then tribulation would have its legitimate influence on our hearts and lives: it would 'work patience; and patience experience; and experience, hope.' With our eyes and our hearts open to see and receive the truth, we should, every day, and every hour, be furnished with abundant matter from the word, the works, and the providences of God, for our own meditation and improvement, and also, for the instruction of those around us. Christian father, do you wish to see the work of God prosper in your family? Do you desire to do your whole duty? Do you pray that you may 'bring up the children of the Lord?' Do you wish to convince your family that your religion is a practical religion? Then "In all thy ways acknowledge him, and he shall direct thy paths."

Acknowledge him in his wisdom. Acknowledge him in his goodness. Acknowledge him in his mercy and grace. Acknowledge him in all his works and ways: then you will have no disposition to murmur at any of the dealings of God with you; 'the spirit shall help your infirmities;' you will be enabled to stay your soul on God; your children, and all who are associated in a family capacity, will feel that you walk with God. And when you bend the knee before the domestic altar, with all those whom God has committed to your care, the place to them, will appear "sweet and awful," as the house of God and the very gate of heaven; they will feel that God is nigh, and although invisible to them, that you seem to talk with him as Moses did, face to face. You will, dear christian brother, rise from your knees, with fresh anointings, and the perfumes of your love to God, will be diffused through the whole family, and gladden every heart.

SIGMA.

For the Methodist Protestant.

CHURCH AT WASHINGTON.

Dear Brother,—I promised sometime ago to send you a more detailed account, of our situation and prospects in this station. We have not attracted a great deal of notice in the midst of so many and great affairs as excite the human mind in this section of the Union, but some have discovered us and what by accessions from other denominations, and

persons coming to the city from our own societies in other places, and members received on probation, and whose probation has ended; we have grown from 33 to 52 members in full fellowship. In the mean time our congregation has been slowly but steadily increasing. We have an improving Sabbath school, which promises to be a nursery for the Church in future years. We have also, an interesting bible class, that meets, and passes an examination, on Thursday night after lecture, (before the congregation); this arrangement has been lately introduced, and promises usefulness. We have lately organized a Temperance Society, at the Tabernacle, which already numbers ninety members. We have been successful in this undertaking much beyond my expectations, and altho some of our own members have not yet felt the obligation of joining it, yet they all seem disposed to look into the matter, and I have no doubt will all soon be active and zealous in the cause. About one half of the members of this Temperance Society, have signed the pledge to total abstinence, that is, to renounce all fermented, as well as spirituous liquors. We have commenced and are now carrying on a continued effort for one week, we began on Saturday night last, and have held meetings for preaching, (on Sabbath), and for prayer and exhortation, &c., every morning at sunrise, and every night, this week; and we intend, if the Lord will support us, to continue until the next sabbath: we have had comfortable meetings and there are evident signs of good. Professors have in several instances been refreshed, and some of our young people, have shown signs of repentings, but no case of conversion has occurred that we know of. Oh pray for us! On the whole, I think we have cause to be very thankful, and very humble before our God. Oh glory to his name!

N. B. Let all the brethren remember Washington in their prayers.

Yours, in love,

WM. KESLEY.

✠ The prisoners to whom you know I have to preach, at the United States Penitentiary, have given some pleasing signs of repentance, and some few appear to have experienced a change at heart.

For the Methodist Protestant.

Mr. Editor,—I am pleased to see in the 2nd, No. of the 4th volume of your paper, an answer to the questions proposed in the 29th No. of the 3rd volume, the answer is partly satisfactory and partly otherwise; I have little objection to his views in his answer to the four first questions, I only differ in opinion as it regards the constitutional check, upon the legislature. Bartimeus supposes the present constitution a real check; while, I think it only a partial one; I cannot see that it is any real barrier to the acts of the general conference, only so far, as the 210 and 14 articles are concerned; as to the other parts, they are liable to be changed, or abolished, at the will of the Legislature; and, so far as I understand the real force of a fundamental provision, those articles are the only fundamental items in our whole system. What I understand by fundamental Law, is, a Law to control the Legislature in the enactments of Laws, beyond which they cannot go without having those laws ratified by the Judiciary; but in this instance the Legislature is itself, both to judge of the Constitution, and alter it at its pleasure, except, the 3rd article as above; here in the strict sense of the term, we have but three articles in our fundamental code; all the other articles are merely in the nature of municipal regulations, subject to the entire control of the Legislative body; and that body, acting as one

assembly, with no executive to balance or control it, in the smallest degree. It is suggested that the Constitution is held up by the people, or laity, and is a check; now I think I have shown that the Constitution is of itself a very small, or feeble check, except the specified articles, and I will now endeavour to prove that the laity constituted as are the annual and general conferences can be little more; 1st, every regular travelling preacher is ex officio a member of the annual conference, and eligible to the general conference, they can, and do, possess on their respective circuits (whenever they choose to exercise in), a powerful influence, I should think sufficient to control the election of any delegate to the annual conference, and that controlling influence to the moiety of direct power possessed by the Ministry. I am apt to think that the general conference will be under the entire management of the Ministerial part of that body; here the laity in their Representative, and the laity in their general character united, with the force of the Constitution will be a feeble barrier, at some remote day, to the power of the Ministry, and a separate vote will be but a weak measure in the hands of the Laity, while it may serve as a strong one, in the hands of the Ministry. I am clear in my own mind, that it will seldom be used by the Ministers; I am equally confident that it will as seldom be found an effectual check by the Laity. I consider that the delegates elected, will almost universally be the friends and the confidants of the preacher, and when our government shall become old, and our Ministers less stern in their integrity, than they now are, that Delegates will be elected with a direct reference to the part which they are to act; and as we have hinted above, the preacher will cause such to be elected as will subserve his views, then we may shake hands with Ecclesiastical Liberty, as some of the older branches of the Christian Church have done.

I am aware that it would be presumption in us to say, that 3 departments in the Legislature is the perfection of wisdom, but I am equally confident, that the history of the modern world does not shew a single government which has long continued liberty, or of great permanency without 3 departments, or three separate estates in some form or other. And as this is thought by most, to be requisite, and that it is better to tread in beaten paths, if not strewn with too many difficulties, than to mark out new and untried ones. I think prudence would dictate three instead of one, or even two estates; because two cannot balance each other, if one end of the scale gets the preponderance, there is no forming a new balance, or gaining an equilibrium, but if there be three, and one of either two gets the ascendancy in power, the third can come in and again place them on equal ground; but this third power or estate is wanting in our Ecclesiastical polity. It is simply one body composed of men of different orders, of men it is true, but one half of whom have all the same interests to subserve, and, who have one half the power in numerical number to appoint, the other moiety of the body; and a most controlling influence, to bring to bear on the members who shall assist in filling the electoral college. Here, there is a case made out, (or it so appears to me), that the Legislature of our Church is not sufficiently guarded. But it will be governed by ministerial preponderance; while both Ministers and Laymen constitute but one house. I am aware that ministers could call for a separate vote, but I do not expect that any of the framers of that instrument, will live to see the time when that part of the body will possess so little influence as to make it requisite. Bartimeus, has evinced some warmth in his answer to the questions of "Observe," and as I think, uncalled for; there can be

no necessity to dethrone the Redeemer of mankind, in order to permit a Church Legislature, to consist of an indefinite number of Ministers or Laymen; I speak confidently, when I say I do believe that those prudential rules by which a Church is to be governed, may be made by a Legislature composed of indefinite numbers, of either of the two classes, and that the contrary opinion cannot be controverted from the New Testament. How then can it be necessary to dethrone the great head of the Church ere we can elect members of the general conference from the body of the Church, without regard to the Ministerial or Lay character of the persons elected? Indeed if I were to judge of the state of feeling from the essay in your paper, I should say, such a provision or regulation is loudly called for. Some want power, some want to curtail power, some wish the executive power to be enlarged, to which I do not object, while others think it already too great. These with me do not weigh a feather. I want peace, harmony, goodwill, and prosperity. I want no power Legislative, Executive, or Judicial, but I want a government equipoised and if thrown off the balance, a something to bring her back to her first principles; this accomplished I am content, and as it regards the Church satisfied.

CONSIDERATUS.

March 18th.

LITERARY.

For the Methodist Protestant.

MORAL PHILOSOPHY.

The idea or conception of right and wrong; good and evil, exists in the mind, and not in the passions and appetites. But the mind is not developed immediately and naturally like appetites and the passions; but the mind is not at first, capable of perceiving, or of judging, it does not in the infant state suffer any action analogous to hunger or thirst, or to desire or aversion in reference to right or wrong, or to good or evil. Moral philosophy the must go back to the infant mind, if it does not begin with it. Before the faculties of the mind are sufficiently matured by age to acquire knowledge, the appetites and passions, have with a few exceptions become strong and active, and produced much pleasure and pain. But when the mind begins to be capable of being acted upon, and of acting, its progress is slow. The other faculties have not only gotten the start; but they increase much faster, hence the greater aptitude to learn vice than virtue. The desire for truth, or for goodness seldom precedes knowledge, in much strength and steadiness. The first notions of truth, or of property are very limited and feeble, for they derive no certain assistance from the feelings. We see how a child comes to claim a property in its mother's breast; and how feebly the feeling of right operates, when offered the breast of another. We see too in uninformed, or badly informed adults how they resist aggressions on their claims, before the feeling of justice restrains them from trespassing upon the claims of others. Indeed, there are few cases, in which a sense of justice becomes so general and so strong as to hold the balance of equity steady in conflicts between self interest and the interests of others.

When food presents itself, hunger does not suspend itself, in order that the question of right and wrong may be resolved; nor if the hunger of another makes any demand upon our food, is our hunger the parent of our generosity. Is man, then naturally moral? He has natural appetites and passions, is it in the meaning of the question to ascertain, whether these natural appetites and passions, are the natural or immediate causers, or

originators of virtue? If so, we maintain the negative. They originate no moral feeling, they produce no standard of right and wrong. It is not the conception of the right of a thing which renders it subservient to our use. In the case of food, neither taste nor digestion, will detect or settle the right of ownership. The warmth of a garment, or the convenience of a house, has no connection with any question of property. When it is inferred, that if a man had no more reason than a beast, he would have no more morality, is not the proof found in the fact, that when he makes no use of his reason, he acts like a beast? In the first stage of savage warfare extermination is the object; in the second, the captives are enslaved. It is not until reason begins to suspend, and subdue the appetites and the passions, that man begins to be moral.

Moral philosophy comprehends the past, the present, and the future. The appetites and passions, regard only the present. Man has indeed, his moral faculties from nature, not from art, or education, or religion. He gains no new faculty by regeneration, any more than he does intellectual faculties. But although these faculties are born in us, they have not the same inherent tendency to develop themselves, that the natural appetites and passions have. They will not at a certain age have grown into maturity, without any adventitious aid. In other words, he may become a man, in age, in size, in strength, and inclination, and still remain a child in respect to intellectual and moral capacity. It is, in this respect, that nature may oppose the attainment of morality. Behold, the consequence of leaving man to himself, or to his nature. His moral and mental faculties gain neither size nor strength, until the growing period is past. Hence all the propensities of a man, with the understanding of a child. Such is human nature. It refines nothing, brings nothing to maturity, by its own inherent power, save the body and the appetites and passions, which pertain to it. Now these functions have not virtue for their object; their use is not moral, but natural; not to enable us to live well; but to live. But are not the pleasures of man derived from his appetites and passions? Be it so. What then is the amount of this natural pleasure? Is not pleasure, a middle point, between causing and consequent pain; between the pain of desire, and the pain of satiety? All natural pleasure being, thus bounded, admits only of two operations, concentration, and expansion. But the concentration of pleasure, or its intensity, not only shortens its duration, it also increases in the same proportion, its causing and consequent pains, the pain of desire and of satiety. It is thus, as we have said, that moral philosophy looks to the past, the present, and the future, in relation to pleasurable action. But most unphilosophically, the future, is too often wholly overlooked. The pain of desire alone is endeavoured to be overcome, without considering, that the consequent pain may be much greater, and much more inveterate, as it may involve disease and penalty as well as disgust or inability. Moral philosophy teaches men how to prolong the natural pleasures, which are derived from the appetites. It enables us to perceive, and to comprehend how it is impossible, to combine intense, and prolonged pleasures; how long continued enjoyments must necessarily be moderate. It enables us to point out, the error and the evil of those who love pleasure for its own sake, or who make it an end. Pleasure cannot be an end, because it cannot be separated from its consequences. If there were no pain to follow it, some pretensions perhaps might be set up in favour of making it an end. The opposers of penal laws, aim to rid

pleasure of one of its consequences; but if its political effects could be thus avoided, little, if any thing would be gained; the loss of health, disease and death would still be a millstone upon the neck of the system; and besides the very function itself may wear out, if not break. The desire of pleasure may remain while the power to enjoy is wholly lost.

Let us now, examine the action of appetite and passion. It must be apparent to every person, who has attended at all to self experience, that the action of those desires affects the imagination, and often, in a most powerful manner. This is distinctly evident in sleep and dreams, and has been poetically described by a prophet. The hungry man dreams of food, and the thirsty man of drink, and often with the most poetic, or imaginary creations of tempting circumstances, and exquisite enjoyments. All the world complains, that the pleasure of enjoyment falls far short of the standard of imaginary anticipations. The pain of desire, is not of the simple or of the abstract kind, not a mere desire of relief as in the case of sickness or suffering, it is connected with an excessive anticipation of enjoyment. We shall not only cease to suffer the pain of hunger and thirst, but we shall enjoy the pleasure of eating, and of drinking. Hence we see how appetites become intemperate. The pleasure of drinking pure water cannot be prolonged, or lengthened beyond the mere slaking of the thirst which is but momentary, in a healthy state; but exciting or stimulating liquors may excite the imagination and all the feelings, more or less powerfully, or durably; all this pleasurable stimulus, or excitement heightened by imaginary colouring enters into the appetite of desire, and heightens the pain, or misery of privation and delay, so that water or unintoxicating liquors if resorted to or imagined will not only be or seem to be insipid, but disgusting. The same law obtains in the luxury of eating; the more the feeling of enjoyment is excited by the kind or the quantity of food, the more imagination anticipates the pleasure of eating, and of course the more intense the desire will become, or the more constant. Now this process is not like a simple arithmetical progression, as one, two, three, but it is more of the nature of a geometrical progression, the scale of consequences increases faster than the scale of causes, or rather the desire augments, much faster the means of gratification. The child at the breast, knows of no hunger, nor thirst, nor pleasure of gratification; but its mother's milk; "milk," and only "milk for babes." Persons who have from constitutional temperament, no very strong propensities; and no particular morbid excitements, have not very vivid images in their minds, of what are called the pleasures of vice. Indeed, when there is no natural propensity to intoxication, the thing itself, in the absence of exterior exciters of the attention to it, is seldom thought of. Many persons remain wholly ignorant, of certain vicious pleasures, which prove altogether ruinous to multitudes of others. This is a state of virtuous and happy ignorance. The cause of virtue always suffers, by a general diffusion of the knowledge of vice, so evil communications, and examples corrupt good manners. Much of this influence, is referable to the powerful principle of imitation. When imitation becomes habit, when a knowledge of the artifices of vice is required, and when the imagination is highly excited by a natural, or morbid cause, the particular appetite or passion concerned, becomes excessive. We see this exemplified in drunkenness. The invention, or discovery of distillation, by which the spirit, or alcohol is separated from the matter with which it is combined in a state of fermentation, or as the re-

sult of fermentation, enables the drinker to realize an intensity or concentration of excitement upon the brain, which could never have been realized in the use of liquors which have only undergone a vinous fermentation, the action of opinion is another example. Persons who are habituated to the excessive use of opium or alcohol, seldom, if ever, by choice use fermented liquors. We are not sure that a wine drinker can imagine or anticipate the actual state of feeling produced by distilled liquor. Knowledge, art, or invention, then, is evidently calculated, when applied to the appetites and passions, to increase their action. Society does the same, not only by the force of example; but also by stimulating the mind by mental intercourse. And yet, when, these two causes are apparently equal, the effects are so unequal as to compel us to seek for some constitutional differences, in the propensities. These researches, have led to a series of discoveries, which have been classed under the general name of excitability. The brain and nerves of some men are much more easily excited by alcohol, than others. A very little liquor will make them drunk; then they are said to have weak heads; those who can drink much, without becoming so apparently drunk, are said to have strong heads, that is, their brain is not so excitable. But excitability not only varies constitutionally in different men, it varies at different times of life, and is greatly influenced by circumstances, and adventitious causes, but all other circumstances being equal, the excitability of the young is greater than the aged. Hence the danger of applying excitements to the young, as for example ardent spirits. The effects of intemperance, are universally known to be generally fatal to those who are under age. The exceptions to the general rule are the result of debility and disease. Habitual and confirmed inebriates, not only increase their potations, they seek stronger ones, as the excitability is exhausted, and the excitable functions wear out. All strong exciters, as well as strong meats are improper for children, hence they should not be indulged in the violent passions either of love or hatred. The maxim "spare the rod, and spoil the child," is founded on this experience. If an excess of excitement, by a rapid exhaustion of excitability produces intemperance, in adults whose mental and moral powers or functions have been not only evolved, but improved by education; how much more injurious must these exciting causes prove in childhood? If those who have gained much voluntary control over their appetites and passions, many lose it all by excessive excitements; what must be the results, when these causes precede the action of the will? The most fatal effects of indulging the appetites and passions of children are daily witnessed; moral philosophy demonstrates the cause and the mode of operation, and thus proves, that there is nothing accidental in the case.

Let it be no longer assumed, that all men are equal in their physical constitution, or that, their excitability is the same in kind and degree by nature. The advocates for original sin, and original purity seem both, to involve this common mistake, equally bad, and equally good, implies a common equality, not evident under the application of common causes. But all men are so much alike by nature, that all may be poisoned to death, morally and intellectually, as well as literally by increasing the strength or frequency of the noxious ingredient. So we are men of like appetites and like passions. Every man may be made drunk, and sooner or later, a repetition of the process will eventuate in a confirmed state of intemperance, that is, in giving the propensity an entire ascendancy over the will. The action of

no appetite, or passion, is known by experience, to be an exception to this rule, only in the degree of excess. All the vices, seem to possess the fatal tendency to become general. Under equal opportunities one man might become a drunkard, and another a glutton; one man might become a thief, and another a murderer; one a spendthrift, and another a miser; and so in other cases; but we are not warranted by history, or by observation, in saying, that every man is equally susceptible of temptation to every vice. Moral philosophy, then, so far as it is experimental philosophy, shows a degree of constitutional difference, in the susceptibilities, or excitabilities to vices, and errors. But the exciting, or promoting cause is always quite distinct from the object on which it acts; and in many cases, the excitability has no inherent power to develop itself, immediately, and directly, in the absence of the excitement. Thus in the entire absence of intoxicating ingredients, no degree of propensity for intoxication, could actually produce intoxication; hence the certain benefits of temperance and temperance societies, is evident. If nature is not changed, its disease is not aggravated, or increased; habit is not strengthened; and the physical functions are not weakened. The tree may totter; but it is not cut down, nor torn up by the roots. Those greatly offend against moral philosophy, who contend, that there is no difference between sinning, and loving sin. The consequent difference, is immense. The man, who loves murder, may take no life; not so the murderer. The love of vice is the germ of vice but not the vice itself, just as the love of liquor is not drunkenness, and of itself will not produce it. To covet any thing, that belongs to our neighbour, is wrong; but the disposition itself neither steals, nor robs, nor plunders any thing, that is his. All the time, that is gained from the practice of vice, and every instance, in which vicious actions are diminished either in number or degree, is so much gained. What man, would affirm of another, he might as well have killed me, as wished to have done it? Some of the opposers of vice, are very injudicious and incautious, they show a great want of philosophical precision. We too would plead for truth in the inward parts; but we maintain, that it is better for a man who is prone to drunkenness to keep sober.

Now in regard to the imagination, which acts so important a part in all the vices, and which, seems to have ministered so largely to the vices of its children, called poets, we have assumed, that it has its limits in the ignorance of inexperience, or non discovery. But the imagination is, as it were, the laboratory of vice where it is refined, and sublimated, and its most deliterious powers evolved. Imagination is the mother of fashion, and of fashionable vices, against which moral declamation has generally proved so impotent. It is by its mighty influence, of which the judgment is so often the dupe. In this region reason wanders, misleading and being misled. Conscience too, the great moral faculty, properly so called, when the imagination paints for the appetites and the passions, see its objects through these reflected colours. It should seem, as if, a new school, yet remained to be opened for the study of moral philosophy. What could be more interesting, than to bring together, and to institute a comparison between the books of the pious, and if they may be so called, the Epicurean moralists. Morality is the self titled glory of the Epicurean school. But it is the very morality of the imagination, whose nature and tendency are unaccountably almost entirely overlooked by grave divines. Have we not here, again, a specimen of laughing and

weeping philosophers? Is it not so, that the Epicureans laugh in anticipation, and laugh in enjoyment, while the pious see them and the objects of their pleasure, only through their tears? While the former lose sight of consequences, the latter confound consequences, with precedents. We venture to think that a large proportion of the disciples of Epicureanism, were first taught by these masters, how to make imagination subservient to vice, who before considered it as a sort of forbidden fruit. To aid in forming a theory, we have made pleasure a middle term between the pain of desire, and the pain of satiety, and we have conceived that the imagination acts a principal part, up to the point of satiety; then it ceases, and then comes vanity of vanities; or woe is me! Alas! I am undone! This indeed, is not new, in fact; but partly in form—to enable us to combat the imagination with philosophy. S.

MISCELLANY.

From the Sunday School Teachers' Mag. Eng.

ENCOURAGING INSTANCE OF SUNDAY SCHOOL USEFULNESS.

Mr. Editor,—For the encouragement of my fellow teachers, I feel it my duty to transmit you an account of a recent instance of usefulness in the Sunday school with which I am connected.

A few months ago, whilst giving an address from these words, "Christ also hath once suffered for sins, the just for the unjust, to bring us to God," I observed two girls in tears. After I had dismissed the school, one of their companions came in, and said that these two were standing outside; that they had been very dull for some time past; that they wished to speak with me, but were afraid. I told her to bring them in, and when they were seated asked them what made them so sorrowful. They made no answer, but hung down their heads and wept. Their companion said to them "Why don't you speak to Mr. —? They are afraid you will be angry with them, sir." I thought at the time that this was a very strange feeling, for I had always treated them with great kindness; but, on further consideration, it appeared to me a striking proof of that excessive sensibility of mind, and of that strong sense of worthlessness which generally attends the mind when brought under deep conviction of sin, by the Spirit of God. I again endeavored to persuade them to disclose the cause of their distress, but they continued silent; they only spoke by their tears—these were sufficiently expressive; I could have no doubt as to the occasion of their grief. I then said, "Is it a sense of guilt which distresses you? They both replied, "Yes." "Is it any one sin which distresses you?" They answered, "No." "I suppose then you feel the truth of what the scripture declares that 'The heart is deceitful above all things, and desperately wicked;' and that whilst you continue in this state you cannot go to God?" They both assented; and that in a manner which convinced me that I had expressed the feeling of their minds. I felt no disposition to heal these wounds hastily, but tried rather to deepen them: I said, "If your hearts condemn you, remember God is greater than your heart, and he knows all things; remember too that your sins have been committed against a God of infinite love, and in the light of his gospel." It gave me pleasure to see the tears of contrition flow faster. I told them that the sorrow they now felt for sin was the first step towards salvation; that it was the work of the Holy Spirit on their hearts; for which

they could not feel too thankful, since unless we are brought to know ourselves as sinners we never can be brought to know Christ as our Saviour. I then directed them to Him as the only way of salvation, and exhorted them expressly to confine their thoughts to Christ crucified as the only ground on which they could hope for the mercy of God; at the same time assuring them that if with a contrite heart they placed their whole confidence in the Saviour; God would pardon all their sins, give them a new heart, and receive them as his children. We then knelt down and united in prayer to God. After prayer I directed them to a suitable passage of scripture, (1 & 2 ch. 1 John) and told them to meet me on the following Tuesday, and to bring with them two others who were apparently serious. In parting I warned them not to grieve God's Holy Spirit by indifference or neglect of his influences, but to pray that God would give them deeper convictions of their guilt, and of the power of Christ to save. They left me evidently with broken and contrite hearts.

The circumstances which had been the occasion of their distress of mind were in some respects remarkable. One of them stated that her first series impressions were produced by a discourse she heard one Wednesday evening, on these words, "Through him we both have access by one spirit unto the Father." This occasioned her considerable uneasiness; she felt that in her present state she was not fit for the presence of God. Under these impressions she was led to study the scriptures, and frequently to pray earnestly, two duties which she had hitherto much neglected. At this time the addresses at the Sunday school deeply affected her; one especially, in which the teacher, at the close said, "There are many children in this school who have the form of godliness, but they know nothing of the power of it." These words cut her to the heart, she felt that that was precisely her character; and she thought the person speaking intended them for her. In this state of mind the Rev. Mr. — preached a sermon to young people on that solemn text, "Know that for all these things God will bring thee into judgment." Already awake to her danger, she now became seriously alarmed; and her anxiety increased till the Sunday afternoon that the address on the sufferings of Christ was given, which seemed to melt her soul, and constrained her to disclose her feelings.

The experience of her companion was in some respects similar. She stated that her first convictions were produced by the following circumstance: I had told her to write down all the texts she could find on christian holiness. A short time after she came to me and asked whether this one would do? "Blessed are the pure in heart, for they shall see God." I replied "Yes, that will do very well; but it is not enough for us to know this, we must have the state: unless we are pure in heart we shall not see God." These words made no impression on her at the time, but the following day, when she was alone, they flashed across her mind, and effected her most deeply. She was led to pray with many tears to God, it was the first time she had ever prayed; and she said that her feelings on this occasion were entirely new. It is very remarkable that the same words on "the form of godliness" which so impressed her companion, had a similar effect on her. To use her own words, she said, "I felt myself the most wicked girl in all the school." Outwardly she was one of the most blameless. Her convictions of sin, and her anx-

iety continued to increase; and at this time a circumstance occurred, in itself trifling, but which affected her very much. Being about to leave town for a few weeks I took leave of the children, and at parting said, "Now we are going to be separated for a short time, but unless we are true believers in Christ, and faithful followers of him, we shall be separated throughout eternity." It is not surprising that in her sensitive state of mind these words should have awakened the deepest concern. She told me that at times she felt so distressed that she was almost led to despair; but still something within seemed to whisper to her "This is of God." She continued in this state of painful anxiety for about three months, seeking relief by prayer, reading the scriptures, and attending public worship. At length, finding her distress increase rather than diminish, she was led to disclose her feelings in the manner I have already described.

On the following Tuesday we met according to appointment. The lesson I had selected was the first part of the second chapter 1st epistle of John, and that beautiful hymn "Jesus, lover of my soul," &c. Our meeting was very solemn. They were still burdened with grief, but it appeared in some degree moderated. The scripture was listened to with deep interests, especially those words, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I could not but remark the fervour of feeling with which the hymn was repeated, especially that verse "Thou, Oh Christ! art all I want."

I met them on the following day. They read the third chapter of Romans, and I endeavored to explain to them the doctrine of justification by faith. They also repeated that psalm, of Dr. Watts's, "Oh! God of mercy hear my call," &c. Their grief still continued, but it seemed mingled with hope. The following Friday was appointed for our next meeting.

We met accordingly. The lesson appointed was the 53d of Isaiah. This meeting was peculiarly solemn. When we had dwelt for some time on the sufferings of Christ, on the love which constrained him, and on the design of his sufferings, I could see, by the change of their countenances, that a great change had taken place in their minds. I warned them against being of a doubtful mind; told them that distrust brings no glory to God; and urged them to commit, without delay, the salvation of their souls to Christ and to yield their hearts to him without reserve I encouraged them to pray for the spirit of adoption, referring them to the 4th Gal. 6th verse, "Because ye are sons," &c.

I could evidently see that this meeting had deeply affected them, and I afterwards learned that from this time they began to experience the pleasures of true religion. One of them received a sense of forgiveness at the time of our meeting, whilst we were dwelling on these words, "He shall bear their iniquities." To use her own words, she 'felt as if a very heavy burden were taken off her mind.' The other, on her return home, when alone and meditating on what she had read and heard, was enabled, through faith in Christ, to look up to God as her reconciled father. She fell on her knees, but not to repeat the sighs and groans of a mind laboring under a sense of divine anger; no, her heart was full of love and joy and peace; and as she herself assured me, she could not find words to express her gratitude and praise.

"She breathed unutterable praise
From rapturous awe, and silent love"

From this time they evidently became altered characters. Their spirit and their conduct alike testified that they were "born of God." We observed it and rejoiced; the world observed it and hated them. As they continued to act with consistency, it was thought expedient that they should be united to the church. Previous to this step being taken, careful enquiry was made to see whether their conduct at home was answerable to their professions, and as the enquiry tended very much to confirm our opinion concerning them, they were most cheerfully received. Their subsequent conduct has given no occasion for us to regret this step.

The divine blessing has not been confined to these two individuals, others have shared it. Of some we may say that (as far as we are capable of judging) decided conversion has taken place; and of many that they are deeply interested about eternal things. Indeed, the state of our school, both with regard to teachers and children, is quite altered.

With the hope that all who are engaged in this delightful work may be encouraged to seek still greater blessings, and to reap a more abundant harvest, I have forwarded this account. And as we are all engaged in one common cause, I hope every individual who feels interested in this relation, will unite with us in gratitude and praise to that Divine Being who has given us such encouraging marks of his goodness.

A SUPERINTENDENT.

Kentish Town.

TRAINING UP CHILDREN.

The following article is of rather a novel character, but it is written by a gentleman who is a father, a teacher, and one who has studied the philosophy of the human mind, and whose opportunities of judging, have been of a superior kind.

Knox County, Ind. February 10, 1834.

Train up a child in the way he should go, and when he is old he will not depart from it. In accordance with this declaration, is the model of parental instruction recorded in Deut. xi. 18, &c.—This passage develops the most philosophically correct theory for domestic discipline to be found or conceived.

Verse 21, states the ultimate result—that the days of the community may be "as the days of heaven upon the earth." What a contrast between such days and those now so common which are as the days of hell on earth!—and how it harmonizes with the prayer—thy will be done on earth as in heaven! And is such a state of things as Jesus taught us to pray for an impracticability?

Verse 18, describes the qualifications of the parents. The words of God are to be laid up in their heart and soul,—learned, understood, and remembered in the heart—esteemed, loved, earnestly attended to, and regarded in the soul.

The truth, understood, and cordially adopted, is to be found for a sign on the hand, and to be as a frontlet between the eyes.

In the metaphoric style of the East, the hand is put for labor, business, or action—let the hand be put forth to nothing which it may not do without contaminating the word of God—or let the word of God regulate every movement of the hand—the practical life. Let the appearance, the whole deportment, show that they are the people of God, that they may be as readily known as such as if the name of God were on their forehead. The truth known, remembered, earnestly regarded constantly applied in the whole practice, uniformly illustrated in the whole deportment. Are not such

instructors thoroughly furnished for every part of their work?

Verse 19, details the plan of instruction. The four enumerated collections of circumstances contain all that is important as to time, place, occasions, &c., for exercising the mind of a child, or impressing truth so as to have it vivid and lasting in its influence—the endearing comforts of home, the attractive scenes abroad, the silent shades of night, the opening freshness of morning.

Such teachers making the best use of such opportunities, what might not be expected?

Verse 20, gives directions for precautionary measures against evil influence from abroad, which in one hour often ruins the fruits of months' or years' instruction. The divine word of truth is to be placed as a sentinel on the post of the door, and the gate: none may go out—none may come in—nothing may be sent forth—nothing brought in,—but with the sanction of the word of God.

Were the intercourse with society, and the use of articles in the household, and all the items of trade rigidly conformed to this principle, what a different moral atmosphere would surround our children! and how would it fertilize the seed of instruction sown as we have seen above directed!

Suppose each family in an insulated neighborhood to proceed on the entire model of the heaven-taught philosopher—could the daily teaching of fifteen years—teaching, true in every lesson exemplified in the whole routine of domestic life, and confirmed by the concurrent example of all other families around the circle of friends and neighbors—could such training be supposed to fall like water on a rock? Would not God give increase to such planting and watering?

True, this is a view of the divine constitution for society in its power and healthful state. True, we have not now a generation of parents and guardians qualified by proper education and previous habits to commence the work. Society is in a diseased state. Medicinal application is needed. In my next, I intend to exhibit the medicinal prescription brought from heaven for effecting the cure.

In the meantime, mark, I pray you, the wisdom of the heavenly model, especially in its first and third parts—the character of the educators, and the precautions against counter influence. Here, in this place, is perfection. The vast importance of the provisions in the first and third parts of this plan, has been but little attended to, therefore the practice of the second has been in vain. It is worse than useless to teach in word what we contradict and sanction others in contradicting, by example a hundred times where we teach it once.

S. L. C.

JOHN METOXEN, THE INDIAN CHIEF AND PREACHER.

The elocution of the New York Indians was unadorned in style, and mild in manner. Resting principally upon their written communications, they had not much to say. (At the Council held at Green Bay, between the Commissioners of the United States, and the Indians of New York and the north west district, in August 1830.)—Their education and long intercourse with the whites, had entirely disrobed them of the native wildness of Indian eloquence. John Metoxen, however, an aged and venerable chief of the Stockbridges, (than whom a man of more exalted worth cannot be found on earth,) on the last day of the council, as all attempts at reconciliation and adjustment of differences had failed, addressed himself sentimentally to his brethren of the Menomies and Winnebagoes, and also to the Commissioners, in a strain most sublime and touching; and with a respect and

delicacy, towards the feelings of all concerned, unrivalled. Metoxen is about sixty years old, and head chief of his tribe. By his language and manner he first brought us into the presence of God, so that we felt ourselves to be there. Even the wild Indians are a most religious people, and a pattern of piety to many who are called Christians; that is, they always acknowledge a superintending Providence. They never begin, nor end a speech, without a reference to the Great Spirit. But John Metoxen is a Christian; and he has enlightened and practical views of the Christian's God; and on the occasion now under consideration, he made us feel his superiority, not only as a Christian, but as a man. He appealed to the solemn engagements of the New York Indians on the one hand, and of the Menomies and Winnebagoes on the other, as the original contracting parties, now at variance; he called on the Commissioners to witness the repeated and solemn pledges of government, to secure the fulfilment of these arrangements; he depicted the anxious progress and unfortunate result of the present council; with inimitable delicacy and becoming manliness, he freely confessed his diffidence in the present measures of government, relating to this affair; he solemnly declared, that his only confidence now rested in the God of nations, who had propounded himself the guardian of the oppressed, and the avenger of their wrongs; and, whatever might become of himself, of his family, or of his people, he felt, that it was now his last and only prerogative, to surrender their cause into the hands of their God. "God is witness," said he, lifting up his eyes to heaven: "Brothers, I have no more to say."—*Colton's Tour of the American Lakes.*

From the Methodist Correspondent.

MADISON, Ia. Feb. 28, 1834.

Bro. Springer:—

We have just closed a very profitable Q. Meeting in Madison—Brothers Evans, Hall and Gallup were in attendance—an episcopal brother by the name of Hall was with us and labored faithfully. The members of our own fellowship seemed to enjoy the meeting very much. Many of our episcopal brethren mingled with us in our exercises, and God blessed their souls—Some were awakened and some found the pearl of great price,—but few were added to the Church—From so much well directed, and to all appearance, well received labor, I expect considerable good to result. Madison is gradually rising—Bro. Tharp is well received.—The Sunday School prospers, and I am looking for a time of prosperity before long.

On Lawrenceburgh Circuit the way appears to be favourably opening—Bro. Rayn's health has failed and Bro. J. Murry is now laboring in his place, and will only continue one quarter—I am using my best endeavors to get a young brother from the interior of this state, to come on to that circuit, but know not that I shall succeed—Now is the time for something to be done—O for help of the right kind! Their quarterly meeting was profitable.

Blue River Circuit is doing well—their quarterly meeting was valuable—Some were added to the church—some were awakened to seek the Lord—On Tuesday after this meeting, a new class of good materials was formed in Ship's neighborhood, consisting I think of nine members, from the old fellowship, and the way is finely opening in that region. So it is, if I judge correctly on Jacksonburgh Circuit. A faithful, patient, persevering ministry, in the state of Indiana, through the blessing of the

Lord, will most assuredly succeed in establishing our principles. There are not many meeting houses; the people are not tied to episcopacy by property matters—in this respect they are yet independent. The *clans* are not formed as in the older states; no venerable bigot sits at the head of a numerous connexion, threatening to disinherit them if they turn *Radical*—all feel free to think, and free to act for themselves—this is a favorable state of things for us. My own health is good, and I feel great happiness of soul in the midst of my toils—I desire all the circuits in Indiana, and Illinois, which I am, if spared, to visit in August and September next, to have Campmeetings if possible. I expect help to accompany me on that tour. Our Illinois brethren will please to arrange matters, on their circuits, so as not make my rides too great, from one C. meeting to another.

I am, &c. GEO. BROWN.

MR. WILBERFORCE.

A contemporary, speaking of this truly Christian philanthropist, says—He was an honour, not to this or that denomination of Christians, but to human nature; having for above thirty years been unceasing in his efforts to improve the social and moral condition of humanity in all parts of the globe. His philanthropy was conducted on the most magnificent and comprehensive scale; and was religious in the noblest sense of the term.—How different the fame of such a man, from that noisy notoriety which attends the conqueror! The one lights up the memory with an instant stream of sunshine upon the heart, purifying and elevating the spirit with happy and peaceful images; the other beclouds the mind with scenes of despairing sorrow, ruin, and wholesale carnage. The name of Wilberforce is written with a sunbeam upon the heart; that of Napoleon with a pen "dipped in the gloom of earthquake and eclipse." The dazzling halo that once surrounded the heads of despots and conquerors, is now fast fading "into the common light of day;" we are become ashamed of our vulgar adoration; we have taken down our gods from their lofty pedestals; and if we do homage to our fellow-beings in future, it will be to such as elevate the human character and condition—not to the destroyers, but the benefactors of our race.

INDIAN SESQUIPEDALIA.

The wild Indians are not bad in managing the few facts which they have in their possession; and they are certainly possessed of unrivalled skill in magnifying trifles and dignifying nothings.—They will deliver themselves of the following sentence, (which, by the by, is only one work:)—*Yerensetavakarange akowa*,—"in a manner to astound all one's senses, and raise the highest expectation. And, lo! when it comes to be interpreted, it reads:—"the greatest fiddle possible;" alias, a "church organ," which he had seen in the white man's council house: and which he wished to describe to his own people.—*Colton's Tour of the American Lakes*.

Mankind lie covered beneath the rubbish of their fallen state, and are no more able to raise themselves from under the weight of guilt; into which they are sunk by sin, than one buried under the ponderous rubbish of a fallen house, is able to free himself. The Holy Spirit finds sinners in as helpless a condition, and as unable to believe in Christ for salvation, as they were to purchase it.

Gurnall.

OBITUARY.

Departed this life, in the City of Washington, D. C. on the 19th instant, Mrs. Margaret Orme, consort of Mr. Rezin Orme, (temperance grocer of this place), in the 41st year of her age.

The subject of this notice, was for many years a highly respectable, and worthy member of the Methodist Episcopal Church. The writer of this became acquainted with her in 1821; but more particularly in 1826, when an intimacy took place between the two families, of the most friendly character, which has never been broken, and which I trust will be consummated in that fair clime where sickness, sorrow, pain, and death, are felt no more.

In reflecting upon her character, I feel it an honour to me, and my family, to have had her confidence while she was living. She was an affectionate wife, a kind parent, a good neighbour, a sincere friend, and christian. Her sympathy for suffering humanity, was manifested in more than words, her love was "in deed and in truth," she never rested satisfied with bare wishes to relieve the afflicted, always active in her attentions to their wants, her time and her property were most cheerfully bestowed; she never made professions without giving the evidence; in her conduct she was always open and undisguised. Her affliction was long and of great pain; the care and attention she was in the habit of exercising to her companion and children, made it doubtful whether she would resign them into the hands of the Lord; such, however, was the power of grace and the exercise of faith that by grace she was enabled to say, "the will of the Lord be done!" Indeed almost through the whole of her sickness, she felt the most confident assurance of a blissful immortality.

A few days before she was called to leave this mortal shore, I had the privilege (for such it must be considered), to visit her, in company with our aged and worthy brother John N. Lovejoy; on propounding to her the question "do you feel the Lord God, to comfort you in this deep affliction?" she replied, "he is good to me, or I would not have the comfort and peace I now enjoy." She then told how fully she had given all into the hand of the Lord, and expressed her surprise that she felt so much resigned, and so joyfull in prospect of death, which to her was then humanly certain, from her disease. I mentioned among other things the intimacy which existed between her and my wife, she replied, I know sister Ward, and how near we have been to each other; I expect to meet her in heaven and shall know her there. Her dear Husband and brother Lovejoy, appeared to feel much on the occasion, and such was my own feelings I would truly say,

"The chamber where the Christian meets her fate,
Is privileged above the common walk
Of virtuous life, just on the verge of heaven."

When at prayer surely thought I, "Angels are hovering around us;" when about to retire from the room, I gave her my hand and said, "God is able to raise you if it is best; be resigned to his will, to live or die;" she replied, "I have one object in view, I seem fixed to that Christ, I am pressing to him;" she felt that, "to die would be gain." A short time before her departure, she called her companion and said she had a wish to talk with him, he requested the friends (of which she had many) to retire, she said she was about to leave him and she believed he would soon follow her, and added, "take care of my children and meet me in heaven." When in severe pain she would often sing the praises of God, and tell of his loving kindness to her soul. Just before her death the much esteemed brother Lovejoy, before mentioned, called to see her, he soon discovered she

was closing her eyes upon this world of sorrow and pain, he prayed that the Angels of God should take charge of Sister Orme, and convey her soul to the paradise of God.

"The soul of our sister is gone,
To heighten the triumph above,
Exalted to Jesus's Throne,
And clasped in the arms of his love."

May the great head of the Church bless and preserve Brother Orme, and the dear children, and prepare and keep them by his grace, for a happy meeting in heaven. So prays, ULYSES WARD,

With heart felt sorrow we perform the painful task of recording on our obituary register, the name of our much beloved sister Julia Ann Herring, consort of our esteemed brother, David Herring Esq. who departed from the transitory scenes of earth, on the 22nd ultimo, at Calverton, in Baltimore County, the place of her residence, after a short illness, in the thirty fourth year of her age, leaving an affectionate husband and four interesting children, to mourn the loss of her amiable society—her personal example of piety to God, her counsel and her efforts, all of which were so admirably calculated to challenge their confidence, and to promote their individual happiness—we presume not to describe the effects of this unexpected bereavement, on the companion of her bosom, or the loss which the dear children have sustained. Yet they sorrow not as those without hope, for she had remembered her Creator in the days of her youth, and having proved that he was able to keep her from falling, and having witnessed that he sustained her in her final hour, while the silver cord was loosing, and the golden bowl breaking, they were fully satisfied that her Saviour and God was releasing her from earth, to welcome her to the upper sanctuary.

Having experienced the love of God to be shed abroad in her heart, in early life, she was prepared by the maturing process of Divine Grace, to fear no evil when called to pass through the valley of the shadow of death.

Her last visit to this City, was on the first sabbath, in last month, which was Communion day, at St. John's Church, and on which occasion she was present. Her soul was delighted with the solemn and interesting occurrences which took place, and amongst others, she had the pleasure of witnessing the accession of thirty nine members to the Church, for the prosperity of which, her prayers and temporal means had been long offered. This scene caused her heart to rejoice with exceeding joy. She will never more be seen at the table of her Lord on earth—never again to handle or taste the symbols of the broken body and shed blood of her dying Lord. She has gone from the symbols, to enjoy his personal presence forever in Heaven. Thus another beloved sister of ours, has been transferred from our Zion below, to the New Jerusalem above.—Her happy spirit has met those dear sisters who had been fellow members with her, of the Church, and who had been a little earlier called from the sorrows of earth to the joys of Heaven—with them she is forever before the throne, with them she plucks ambrosial clusters from the tree of life, and with them she is rehearsing the song of glory, and honour, and might, and majesty, and dominion, be unto him that sitteth upon the throne, and unto the Lamb forever. Thither let us follow her, and there may her bereaved companion, her children, and her surviving fellow members finally meet

Sweet soul we leave thee to thy rest,
Enjoy thy Saviour and thy God;
'Till we from bands of clay released,
Spring out and climb the shining road.

From this time they evidently became altered characters. Their spirit and their conduct alike testified that they were "born of God." We observed it and rejoiced; the world observed it and hated them. As they continued to act with consistency, it was thought expedient that they should be united to the church. Previous to this step being taken, careful enquiry was made to see whether their conduct at home was answerable to their professions, and as the enquiry tended very much to confirm our opinion concerning them, they were most cheerfully received. Their subsequent conduct has given no occasion for us to regret this step.

The divine blessing has not been confined to these two individuals, others have shared it. Of some we may say that (as far as we are capable of judging) decided conversion has taken place; and of many that they are deeply interested about eternal things. Indeed, the state of our school, both with regard to teachers and children, is quite altered.

With the hope that all who are engaged in this delightful work may be encouraged to seek still greater blessings, and to reap a more abundant harvest, I have forwarded this account. And as we are all engaged in one common cause, I hope every individual who feels interested in this relation, will unite with us in gratitude and praise to that Divine Being who has given us such encouraging marks of his goodness.

A SUPERINTENDENT.

Kentish Town.

TRAINING UP CHILDREN.

The following article is of rather a novel character, but it is written by a gentleman who is a father, a teacher, and one who has studied the philosophy of the human mind, and whose opportunities of judging, have been of a superior kind.

Knox County, Ind. February 10, 1834.

Train up a child in the way he should go, and when he is old he will not depart from it. In accordance with this declaration, is the model of parental instruction recorded in Deut. xi. 18, &c.—This passage develops the most philosophically correct theory for domestic discipline to be found or conceived.

Verse 21, states the ultimate result—that the days of the community may be "as the days of heaven upon the earth." What a contrast between such days and those now so common which are as the days of hell on earth!—and how it harmonizes with the prayer—thy will be done on earth as in heaven! And is such a state of things as Jesus taught us to pray for an impracticability?

Verse 18, describes the qualifications of the parents. The words of God are to be laid up in their heart and soul,—learned, understood, and remembered in the heart—esteemed, loved, earnestly attended to, and regarded in the soul.

The truth, understood, and cordially adopted, is to be found for a sign on the hand, and to be as a frontlet between the eyes.

In the metaphoric style of the East, the hand is put for labor, business, or action—let the hand be put forth to nothing which it may not do without contaminating the word of God—or let the word of God regulate every movement of the hand—the practical life. Let the appearance, the whole deportment, show that they are the people of God, that they may be as readily known as such as if the name of God were on their forehead. The truth known, remembered, earnestly regarded constantly applied in the whole practice, uniformly illustrated in the whole deportment. Are not such

instructors thoroughly furnished for every part of their work?

Verse 19, details the plan of instruction. The four enumerated collections of circumstances contain all that is important as to time, place, occasions, &c., for exercising the mind of a child, or impressing truth so as to have it vivid and lasting in its influence—the endearing comforts of home, the attractive scenes abroad, the silent shades of night, the opening freshness of morning.

Such teachers making the best use of such opportunities, what might not be expected?

Verse 20, gives directions for precautionary measures against evil influence from abroad, which in one hour often ruins the fruits of months' or years' instruction. The divine word of truth is to be placed as a sentinel on the post of the door, and the gate: none may go out—none may come in—nothing may be sent forth—nothing brought in,—but with the sanction of the word of God.

Were the intercourse with society, and the use of articles in the household, and all the items of trade rigidly conformed to this principle, what a different moral atmosphere would surround our children! and how would it fertilize the seed of instruction sown as we have seen above directed!

Suppose each family in an insulated neighborhood to proceed on the entire model of the heaven-taught philosopher—could the daily teaching of fifteen years—teaching, true in every lesson exemplified in the whole routine of domestic life, and confirmed by the concurrent example of all other families around the circle of friends and neighbors—could such training be supposed to fall like water on a rock? Would not God give increase to such planting and watering?

True, this is a view of the divine constitution for society in its power and healthful state. True, we have not now a generation of parents and guardians qualified by proper education and previous habits to commence the work. Society is in a diseased state. Medicinal application is needed. In my next, I intend to exhibit the medicinal prescription brought from heaven for effecting the cure.

In the meantime, mark, I pray you, the wisdom of the heavenly model, especially in its first and third parts—the character of the educators, and the precautions against counter influence. Here, in this place, is perfection. The vast importance of the provisions in the first and third parts of this plan, has been but little attended to, therefore the practice of the second has been in vain. It is worse than useless to teach in word what we contradict and sanction others in contradicting, by example a hundred times where we teach it once.

S. L. C.

JOHN METOXEN, THE INDIAN CHIEF AND PREACHER.

The elocution of the New York Indians was unadorned in style, and mild in manner. Resting principally upon their written communications, they had not much to say. (At the Council held at Green Bay, between the Commissioners of the United States, and the Indians of New York and the north west district, in August 1830.)—Their education and long intercourse with the whites, had entirely disrobed them of the native wildness of Indian eloquence. John Metoxen, however, an aged and venerable chief of the Stockbridges, (than whom a man of more exalted worth cannot be found on earth,) on the last day of the council, as all attempts at reconciliation and adjustment of differences had failed, addressed himself sentimentally to his brethren of the Menomies and Winnebagoes, and also to the Commissioners, in a strain most sublime and touching; and with a respect and

delicacy, towards the feelings of all concerned, unrivalled. Metoxen is about sixty years old, and head chief of his tribe. By his language and manner he first brought us into the presence of God, so that we felt ourselves to be there. Even the wild Indians are a most religious people, and a pattern of piety to many who are called Christians; that is, they always acknowledge a superintending Providence. They never begin, nor end a speech, without a reference to the Great Spirit. But John Metoxen is a Christian; and he has enlightened and practical views of the Christian's God; and on the occasion now under consideration, he made us feel his superiority, not only as a Christian, but as a man. He appealed to the solemn engagements of the New York Indians on the one hand, and of the Menomies and Winnebagoes on the other, as the original contracting parties, now at variance; he called on the Commissioners to witness the repeated and solemn pledges of government, to secure the fulfilment of these arrangements; he depicted the anxious progress and unfortunate result of the present council; with inimitable delicacy and becoming manliness, he freely confessed his diffidence in the present measures of government, relating to this affair; he solemnly declared, that his only confidence now rested in the God of nations, who had propounded himself the guardian of the oppressed, and the avenger of their wrongs; and, whatever might become of himself, of his family, or of his people, he felt, that it was now his last and only prerogative, to surrender their cause into the hands of their God. "God is witness," said he, lifting up his eyes to heaven: "Brothers, I have no more to say."—*Colton's Tour of the American Lakes.*

From the Methodist Correspondent.

MADISON, Ia. Feb. 28, 1834.

Bro. Springer:—

We have just closed a very profitable Q. Meeting in Madison—Brothers Evans, Hall and Gallup were in attendance—an episcopal brother by the name of Hall was with us and labored faithfully. The members of our own fellowship seemed to enjoy the meeting very much. Many of our episcopal brethren mingled with us in our exercises, and God blessed their souls—Some were awakened and some found the pearl of great price,—but few were added to the Church—From so much well directed, and to all appearance, well received labor, I expect considerable good to result. Madison is gradually rising—Bro. Tharp is well received.—The Sunday School prospers, and I am looking for a time of prosperity before long.

On Lawrenceburgh Circuit the way appears to be favourably opening—Bro. Rayn's health has failed and Bro. J. Murry is now laboring in his place, and will only continue one quarter—I am using my best endeavors to get a young brother from the interior of this state, to come on to that circuit, but know not that I shall succeed—Now is the time for something to be done—O for help of the right kind! Their quarterly meeting was profitable.

Blue River Circuit is doing well—their quarterly meeting was valuable—Some were added to the church—some were awakened to seek the Lord—On Tuesday after this meeting, a new class of good materials was formed in Ship's neighborhood, consisting I think of nine members, from the old fellowship, and the way is finely opening in that region. So it is, if I judge correctly on Jacksonburgh Circuit. A faithful, patient, persevering ministry, in the state of Indiana, through the blessing of the

Lord, will most assuredly succeed in establishing our principles. There are not many meeting houses; the people are not tied to episcopacy by property matters—in this respect they are yet independent. The *clans* are not formed as in the older states; no venerable bigot sits at the head of a numerous connexion, threatening to disinherit them if they turn *Radical*—all feel free to think, and free to act for themselves—this is a favorable state of things for us. My own health is good, and I feel great happiness of soul in the midst of my toils—I desire all the circuits in Indiana, and Illinois, which I am, if spared, to visit in August and September next, to have Campmeetings if possible. I expect help to accompany me on that tour. Our Illinois brethren will please to arrange matters, on their circuits, so as not make my rides too great, from one C. meeting to another.

I am, &c. GEO. BROWN.

MR. WILBERFORCE.

A contemporary, speaking of this truly Christian philanthropist, says—He was an honour, not to this or that denomination of Christians, but to human nature; having for above thirty years been unceasing in his efforts to improve the social and moral condition of humanity in all parts of the globe. His philanthropy was conducted on the most magnificent and comprehensive scale; and was religious in the noblest sense of the term.—How different the fame of such a man, from that noisy notoriety which attends the conqueror! The one lights up the memory with an instant stream of sunshine upon the heart, purifying and elevating the spirit with happy and peaceful images; the other beclouds the mind with scenes of despairing sorrow, ruin, and wholesale carnage. The name of Wilberforce is written with a sunbeam upon the heart; that of Napoleon with a pen "dipped in the gloom of earthquake and eclipse." The dazzling halo that once surrounded the heads of despots and conquerors, is now fast fading "into the common light of day;" we are become ashamed of our vulgar adoration; we have taken down our gods from their lofty pedestals; and if we do homage to our fellow-beings in future, it will be to such as elevate the human character and condition—not to the destroyers, but the benefactors of our race.

INDIAN SESQUIPEDALIA.

The wild Indians are not bad in managing the few facts which they have in their possession; and they are certainly possessed of unrivalled skill in magnifying trifles and dignifying nothings.—They will deliver themselves of the following sentence, (which, by the by, is only one work:—) *Yerensetavakarange akowa*,—"in a manner to astound all one's senses, and raise the highest expectation. And, lo! when it comes to be interpreted, it reads:—"the greatest fiddle possible;" alias, a "church organ," which he had seen in the white man's council house: and which he wished to describe to his own people.—*Colton's Tour of the American Lakes.*

Mankind lie covered beneath the rubbish of their fallen state, and are no more able to raise themselves from under the weight of guilt; into which they are sunk by sin, than one buried under the ponderous rubbish of a fallen house, is able to free himself. The Holy Spirit finds sinners in as helpless a condition, and as unable to believe in Christ for salvation, as they were to purchase it.

Gurnall.

OBITUARY.

Departed this life, in the City of Washington, D. C. on the 19th instant, Mrs. Margaret Orme, consort of Mr. Rezin Orme, (temperance grocer of this place), in the 41st year of her age.

The subject of this notice, was for many years a highly respectable, and worthy member of the Methodist Episcopal Church. The writer of this became acquainted with her in 1821; but more particularly in 1826, when an intimacy took place between the two families, of the most friendly character, which has never been broken, and which I trust will be consummated in that fair clime where sickness, sorrow, pain, and death, are felt no more.

In reflecting upon her character, I feel it an honour to me, and my family, to have had her confidence while she was living. She was an affectionate wife, a kind parent, a good neighbour, a sincere friend, and christian. Her sympathy for suffering humanity, was manifested in more than words, her love was "in deed and in truth," she never rested satisfied with bare wishes to relieve the afflicted, always active in her attentions to their wants, her time and her property were most cheerfully bestowed; she never made professions without giving the evidence; in her conduct she was always open and undisguised. Her affliction was long and of great pain; the care and attention she was in the habit of exercising to her companion and children, made it doubtful whether she would resign them into the hands of the Lord; such, however, was the power of grace and the exercise of faith that by grace she was enabled to say, "the will of the Lord be done!" Indeed almost through the whole of her sickness, she felt the most confident assurance of a blissful immortality.

A few days before she was called to leave this mortal shore, I had the privilege (for such it must be considered), to visit her, in company with our aged and worthy brother John N. Lovejoy; on propounding to her the question "do you feel the Lord God, to comfort you in this deep affliction?" she replied, "he is good to me, or I would not have the comfort and peace I now enjoy." She then told how fully she had given all into the hand of the Lord, and expressed her surprise that she felt so much resigned, and so joyfull in prospect of death, which to her was then humanly certain, from her disease. I mentioned among other things the intimacy which existed between her and my wife, she replied, I know sister Ward, and how near we have been to each other; I expect to meet her in heaven and shall know her there. Her dear Husband and brother Lovejoy, appeared to feel much on the occasion, and such was my own feelings I would truly say,

"The chamber where the Christian meets her fate,
Is privileged above the common walk
Of virtuous life, just on the verge of heaven."

When at prayer surely thought I, "Angels are hovering around us;" when about to retire from the room, I gave her my hand and said, "God is able to raise you if it is best; be resigned to his will, to live or die;" she replied, "I have one object in view, I seem fixed to that Christ, I am pressing to him;" she felt that, "to die would be gain." A short time before her departure, she called her companion and said she had a wish to talk with him, he requested the friends (of which she had many) to retire, she said she was about to leave him and she believed he would soon follow her, and added, "take care of my children and meet me in heaven." When in severe pain she would often sing the praises of God, and tell of his loving kindness to her soul. Just before her death the much esteemed brother Lovejoy, before mentioned, called to see her, he soon discovered she

was closing her eyes upon this world of sorrow and pain, he prayed that the Angels of God should take charge of Sister Orme, and convey her soul to the paradise of God.

"The soul of our sister is gone,
To heighten the triumph above,
Exalted to Jesus's Throne,
And clasped in the arms of his love."

May the great head of the Church bless and preserve Brother Orme, and the dear children, and prepare and keep them by his grace, for a happy meeting in heaven, So prays, ULYSES WARD,

With heart felt sorrow we perform the painful task of recording on our obituary register, the name of our much beloved sister Julia Ann Herring, consort of our esteemed brother, David Herring Esq. who departed from the transitory scenes of earth, on the 22nd ultimo, at Calverton, in Baltimore County, the place of her residence, after a short illness, in the thirty fourth year of her age, leaving an affectionate husband and four interesting children, to mourn the loss of her amiable society—her personal example of piety to God, her counsel and her efforts, all of which were so admirably calculated to challenge their confidence, and to promote their individual happiness—we presume not to describe the effects of this unexpected bereavement, on the companion of her bosom, or the loss which the dear children have sustained. Yet they sorrow not as those without hope, for she had remembered her Creator in the days of her youth, and having proved that he was able to keep her from falling, and having witnessed that he sustained her in her final hour, while the silver cord was loosing, and the golden bowl breaking, they were fully satisfied that her Saviour and God was releasing her from earth, to welcome her to the upper sanctuary.

Having experienced the love of God to be shed abroad in her heart, in early life, she was prepared by the maturing process of Divine Grace, to fear no evil when called to pass through the valley of the shadow of death.

Her last visit to this City, was on the first sabbath, in last month, which was Communion day, at St. John's Church, and on which occasion she was present. Her soul was delighted with the solemn and interesting occurrences which took place, and amongst others, she had the pleasure of witnessing the accession of thirty nine members to the Church, for the prosperity of which, her prayers and temporal means had been long offered. This scene caused her heart to rejoice with exceeding joy. She will never more be seen at the table of her Lord on earth—never again to handle or taste the symbols of the broken body and shed blood of her dying Lord. She has gone from the symbols, to enjoy his personal presence forever in Heaven. Thus another beloved sister of ours, has been transferred from our Zion below, to the New Jerusalem above.—Her happy spirit has met those dear sisters who had been fellow members with her, of the Church, and who had been a little earlier called from the sorrows of earth to the joys of Heaven—with them she is forever before the throne, with them she plucks ambrosial clusters from the tree of life, and with them she is rehearsing the song of glory, and honour, and might, and majesty, and dominion, be unto him that sitteth upon the throne, and unto the Lamb forever. Thither let us follow her, and there may her bereaved companion, her children, and her surviving fellow members finally meet

Sweet soul we leave thee to thy rest,
Enjoy thy Saviour and thy God;
'Till we from bands of clay released,
Spring out and climb the shining road.



ORIGINAL POETRY.

For the Methodist Protestant.

ODE TO MELANCHOLY.

I.
Sweet melancholy, come,
And sit upon my brow,
Come make my heart thy home,
The friend I need art thou!
Thou art a friend, and not a foe,
Thou'rt the companion, not the cause of woe!

II.
Whene'er by grief oppress'd,
I heave the heartfelt sigh,
Thou calm'st the troubled breast,
And wipe'st the weeping eye;—
Come, and thy humble suitor bless;—
Thou'rt not the cause, but soother of distress.

III.
When friends and fortune frown,
And earthly comforts flee,
Thy soothing power is known,
I've still a friend in thee;
When every fleeting joy hath fled,
Thy bosom is the pillow of my head.

IV.
A stranger here below,
The stranger's ills I share;
A pilgrim,—well I know
A weary pilgrim's care;—
Come, lovely melancholy, thou
Can'st soothe the stranger's ills, the pilgrim's woe.

V.
And since my heart is bad,
And much to folly prone;
'Tis fit I should be sad
To melt this heart of stone;
Sweet melancholy, when thy shade
Saddens the face, the heart is better made.*

VI.
Sweet melancholy, come,
Be friend me wanderer still,
While I the vallies roam
Or climb the distant hill,
While through this friendless world I stray,
Be thou the calm companion of my way.

JOHN.
* By a sorrowful countenance, the heart is made better.—Solomon.

THE NORTHERN STAR.

The howling winds around us sweep,
The storms about us roar,
And we—we skim the foaming deep,
A thousand miles from shore.
Fierce o'er the wave the tempests ride,
And far from land are we,
Star of the north! with none to guide,
But Providence and thee!

When o'er our deck the billows dash,
And howl the rushing blast,
When from afar the thunder-flash
Has split our gallant-mast;
When darkness deep has veiled the sky,
Star of the troubled sea,
The sailor turns his anxious eye
Confidingly to thee!

One beam of thine, O! welcome star,
The seaman's beacon light,
Cheers his lone heart when wandering far
In danger's lowering night.
Fierce o'er the deep the whirlwinds ride,
Far, far from the land are we,
Star of the north, with none to guide,
But providence and thee. C. M.

BALTIMORE:

FRIDAY, APRIL 4, 1834.

We have been requested to add the names of Mr. John Constable, and Mr. William R. Durden, both of Kent County, Maryland, to Judge Hopper's proposition for raising a fund for those ministers who become worn out in the itinerant service of the Methodist Protestant Church. It will be recollected that the sum proposed is only five dollars from each. We hope to receive the names of many others in aid of this highly laudable purpose.

We think the signs of the times amongst the Methodist Episcopal Church members much more favorable in view of becoming somewhat representative. They are inquiring into the genius and disposition of their despotic and arbitrary church government, and we expect soon to hear of a mighty struggle, either to obtain a government more congenial to their feelings and understandings, or to burst the chains which bind them in captivity. The first is hopeless, the last is perfectly feasible—to halt is to succumb to slavery, to act is to become free. Our Church and our hearts are open to receive them by thousands, and we promise them a goodly inheritance with us. Why not at once come out for their own sake, and for that of their posterity, who must wear the yoke of their parents' bondage? Let each, for himself and herself determine as for me and my house, we will be free. By continuing where you are, you strengthen the bands of the adversaries to your liberty and your peace of conscience, but by uniting with, you aid us in the holy cause of making those free indeed whom the Son has made free.

Our foreign journals, recently received, enable us to present to our readers a number of very interesting articles—particularly the number of the Imperial, Wesleyan Methodist, Teachers, and Wesleyan Protestant Magazines.

We have received a note enclosing the article on Church Property, from the Christian Advocate, the writer of the note requests the publication of the article. Presuming it to be from a respectable member or minister of the M. E. Church, we inform him that on condition of his being in good standing in that church, we will comply on his sending us his name, as we are not disposed to publish so long an article without a request from a responsible name. If this moderate request be not attended to, we shall consider that the writer of the note is not such a one as we have supposed, and shall therefore decline its publication.

Remittances are continually needed to sustain the Book and Paper business of the Church, the Book Agent being several thousand dollars in advance. Will our beloved brethren and friends think of, and at once remit all they can possibly collect. The Book Agent has no Book fund of the Church to which he can apply for pecuniary aid. There are a number who have taken but little interest in the sale of the Books or in the circulation of the Paper. We hope to hear from such, particularly to receive orders for those very large and respectable publications recently announced. We again refer them to our list of publications in this number—and shall be happy to have further orders from those valued friends who have so liberally patronized us for several years, they are entitled to, and have our grateful acknowledgements.

Those indebted for the Mutual Rights and Methodist Protestant, are earnestly requested to pay their respective accounts to any of our ministers who will remit the

amount to the publisher. Such as prefer to forward their balances to him, are requested to do so by the first mail. It is important that the accounts now open for this Journal be closed before the meeting of the General Conference. He respectfully requests our ministers to call on such as have not paid.

BOOK AGENT'S OFFICE OF THE M. P. CHURCH,

Baltimore, April 4, 1834.

Our Superintendents, Assistants, and other ministers, individually, with the Quarterly Conferences everywhere, are respectfully solicited to aid the Book Agent, by ordering from the following list, such works as they can facilitate the sale of. Their orders will be filled on six months credit, and such books as are not sold in that time, will be exchanged for others. One-third discount will be allowed from those marked thus (*) and the rest at the prices stated wholesale.

The Church derives a revenue from the sale of the following books.

Revised List of Books and prices.

The following Works are offered for sale, by

JOHN J. HARROD,

BOOK AGENT OF THE METHODIST P. CHURCH.

	per doz.	Retail.
Discipline M. P. Church, containing Constitution and Declaration of Rights,	\$3 00	37½*
Hymn Book M. P. Church, plain, sheep,	4 00	50*
Do. do. do. gilt and colored, sheep	5 00	62½*
Do. do. do. gilt, morocco,	6 00	75*
Do. do. do. calf, gilt,	8 00	1 00*
Do. do. do. do. super extra,	13 00	1 50*
Do. do. do. morocco do.	13 00	1 50*
Do. do. do. plain, calf,	5 00	69½*
Do. do. do. morocco, strap gilt,	10 00	1 25*
Shinn on the plan of Salvation,	14 00	1 50*
Hunter's Sacred Biography, 3 vols.	42 00	4 50*
Mosheim, Coote and Gleig's Church History, from the earliest period to 1826, 2 vols. 8 vo.	48 00	5 00
Brown's Philosophy of the Human Mind,	36 00	3 50*
Pocket Testaments, sheep, gilt colored,	3 50	37½*
Academical Reader, a first rate class book for schools,	5 50	69½*
Introduction to the above reader,	2 00	25*
Saurin's Sermons,	36 00	3 75
Rollin's Ancient History, 2 vols.	48 00	4 50*
Dr. Jennings's History of the Controversy in the Methodist Episcopal Church, on the subject of introducing representation into the government of said Church,	9 00	1 00*
Baxter's call to the Unconverted,	4 50	50*
Pollok's course of Time, plain,	3 50	37½*
Do. do. do. gilt,	4 50	50*
Mason on Self Knowledge,	2 50	31½*
Mrs. Rowe's Devout Exercises,	2 50	31½*
Doddridge's Rise and Progress of Religion in the Soul,	4 00	50*
Life of Mrs. Fletcher,	6 00	75*
Evidences of Christianity, by Alexander Watson, Paley, Jenyns and Leslie,	12 00	1 25*
Polyglot Bibles, plain,	15 00	1 50*
Do. Testaments, gilt, extra,	9 50	1 00
Clarke's Scripture Promises,	2 50	31½*
Watts on the Mind,	4 50	62½*
Western Lyre, an excellent selection of Church Music, adapted to the most popular Psalm and Hymn Book tunes, with patent notes,	7 00	75
Dr. A. Clarke's advice to preachers and people,	\$10 per 100	18½
Fletcher's Address to Seekers for salvation, stitched in neat printed covers,	\$12 per 100	18½
Prideaux's Connexion of Sacred and Profane History,	48 00	5 00*
William's on the Lord's Supper,	3 00	37½*
Mosheim's Ecclesiastical History, now publishing in superior style, in 4to with 16 elegant engravings, bound,	\$7.50*	
Ditto, in calf, gilt,	9 00	
Do. morocco or calf, superbly gilt on back, sides and edges,	9.00*	12.00
Dr. Clarke's Commentary on the Old and New Testament, now publishing, bound and lettered,	15.00*	
Harrod's Collection of Camp Meeting Hymns,	37½*	